

SATURDAY, AUGUST 12, 1876.]

CONFIDENTIAL.

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS  
PUBLISHED IN THE PANJAB,  
NORTH-WESTERN PROVINCES,  
OUDH, AND CENTRAL PROVINCES,

Received up to 5th August, 1876.

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POLITICAL.

GENERAL.

The *Koh-i-Núr* of the 29th July extols the justice of Lord Lytton in Mr. Fuller's case, and holds up this instance as a warning to English officers in future.

The *Malwa Akhbár* of the 26th July deplores the distressed condition in which India is at present sunk. Enough has already been said, says the editor, in these columns as to Government service. It is now sufficient to remark that appointments are wholly appropriated by Europeans. As to native industries, they are daily declining; and the special manufactures of India are becoming more and more rare. Nor do the cloth-manufacturers of Manchester seem disposed to allow natives of India to work the cotton-mills, the plant of which they have procured from England. England grudges the extremely small benefit which natives enjoy from their newly-established mills; and English manufacturers have accordingly made a strong representation to Government for the removal of the duty levied by the Indian Government on imported cotton-goods. The necessary consequence of this removal would be that, as Indian stuffs would be unable to

compete with English ones, Indian mills would cease to work, and the Indian Government, in order to recoup itself for the loss of revenue (about 80 lacs of rupees) which is at present derived from this source, would be obliged to impose additional taxes on the people.

The editor then tries to show by statistical comparisons that cotton-manufacture in India is yet in its infancy, and bears no appreciable proportion to imports from England ; and he argues that the jealousy of the English mill-owners is entirely groundless.

Not more than seventy-five years ago the cotton-industry in India was in such a flourishing state that the cloth produced in India was not only sufficient to meet the requirements of the country, but was exported abroad. The editor here reproaches his countrymen for their disregard of native industries, and for using European articles in preference to those manufactured in India. The Americans resolved not to wear English cloth when the American war broke out, which was caused by the imposition of some unjust taxes by England on its American colonies.

The editor also comments on the loss which India at present suffers from the depreciation of the rupee. It is now advisable that Government should think of curtailing the state expenditure ; and this can be very well effected by employing natives in larger numbers than at present. But unfortunately it is likely that the expenditure will be increased ; because the pay of English officials will be raised in order to compensate for the loss suffered from exchange.

The *Nir-ul-Abdar* of the 1st August in reference to the hostile criticisms made by Englishmen in the *Pioneer* on the resolution of the Governor-General on Mr. Fuller's case, and to their attempts to stir up the local Government and the High Court to defend their conduct, remarks that they are entirely in the wrong. The observations made by the Supreme Government on this subject are perfectly true. Such con-

duct on the part of English officials as was exhibited on this occasion is really fatal to the fame of English justice. These gentlemen instead of trying to efface this stain, unwisely try to make it more glaring by dragging the subject into public discussion. The more strictly silence is maintained on this unfortunate matter the better. It is the paramount duty of English officers to guard the life and property of the people, and only so long as they conscientiously perform this duty will heaven permit their rule to endure.

The *Anjuman-i-Panjab* of the 28th July, speaking of the same subject, writes that the issue of such orders by Lord Lytton clearly shows that he has been fully convinced of the helpless and miserable condition to which the people have been reduced by the partiality and injustice of English officers. To say nothing of the mofussil and subordinate courts, juries of the highest tribunals of justice in India either acquit English criminals altogether through prejudices of race, or recommend them most strongly to the mercy of the presiding judge, and thus they escape with merely nominal punishments.

The contempt and ill-treatment which natives suffer from Englishmen are inconsistent with humanity, and a disgrace to European civilization. It is a great pity that they cannot obtain even in a court of law common justice against Europeans. Nothing can be further from the wish of the writer, he adds, than to spread discontent and disaffection among the people ; he, on the contrary, anxiously waits to see that happy day when cordial friendship and mutual sympathy shall exist between the children of the soil and their foreign rulers. This will only be possible when the Government shall strictly watch the conduct of its officers towards the natives, and shall see that even-handed justice is administered to them. The writer proceeds to eulogise Lord Lytton for his justice, and trusts that the punishment inflicted on Mr. Leeds, however insignificant in itself, will produce the desired effect on other officers.

The *Rahbar-i-Hind* of the 1st August, after showering praises on Lord Lytton for his justice in the above case, and taking the High Court to task for their self-conceit, says that Mr. Fuller must have known, or at least had ample opportunities of knowing that his syce, who must have been in his service for some time, had an enlarged spleen. This being once admitted nothing can justify the conduct of Mr. Fuller, who, therefore, should at least have undergone punishment under section 304 of the Indian Criminal Code.

If His Excellency continues to keep this subject before him, Englishmen, says the editor, will soon be brought to their senses and cease killing natives.

The same paper objects to the practice of nominating to the Indian Legislative Council barristers-at-law in England who have never seen India even in their dreams. They have no knowledge of the requirements of the country and consequently the Acts that issue from that council being necessarily defective and imperfect always require large emendations. It is true that some native chiefs and raisés are members of this council, but in the first place their number is extremely small compared with the European members, and in the second their indolent and luxurious habits unfit them for the work. As the laws and acts of this council have jurisdiction over the whole of British India, one or two natives, especially distinguished for knowledge and legal acquirements, should be chosen from every province to represent it in the council.

The *Shola-i-Tar* of the 1st August, referring to the death of a punkha-cooli at Saugar, which the medical evidence showed to be due to a ruptured spleen occasioned by a single blow from an artilleryman, remarks that in this way hundreds of natives have died, and hundreds more will have yet to die. No blame can attach to Europeans, for such deaths are entirely due to a morbid enlargement of the spleen, as English doctors will always be found to certify. Nature

has not cursed the inhabitants of India alone with this disease, but all Asiatics, including the most robust and healthy Afgháns, are subject to it. These remarks appear to be meant for irony.

The *Akhbár-i-Alam* of the 27th July writes that it appears that hardly any of the musahabs and companions of Sir Salar Jang were present when he was entertained by His Royal Highness the Prince of Wales. The real cause of this is not known; but there is no doubt that such a proceeding is not in accordance with the rules of hospitality.

The *Oudh Akhbar* of the 4th August refers to the great sorrow which Sir John Inglis felt for the death of his jama-dár, Ghulám Moula Khán, at Simla, and takes the opportunity of mentioning that if there were a few more English officials of high rank, equally distinguished for their sympathy and kindness, the charge of bad manners which at present attaches to Englishmen would soon be groundless. But, unfortunately, there are Englishmen who would kill with their own hands their old and faithful servants. The native population is already loyally attached to the English, but it must be freely admitted that until the latter condescend to sympathise heartily with it, they cannot command the cordial affections of the people. After a few more remarks of a like nature the editor observes, that no doubt peace and tranquillity are reigning at present throughout the length and breadth of India, but at the same time the people are labouring under abject poverty and humiliation. General discontent and disaffection towards the English officials are the necessary results, and they will continue to exist until Europeans sympathize with natives, and honestly endeavour to alleviate their distresses. The only thing which native chiefs can possibly want from an Englishman is cordial friendship. But for the mass of the people empty returns of civility are not sufficient. They expect more substantial benefits from their rulers, and these may be bestowed in a variety of ways.

The *Urdu Akhbar* (Akola) of the 29th July, quoting the *Amrit Bazar Patrika*, states that the Anglo-Indians, and especially the Anglo-Indian press, are greatly displeased when they see any natives (as for instance Babu Keshub Chunder Sen, Sir Salar Jang, &c.) received in England with special honour and consideration.

The *Oudh Akhbar* of the 2nd August looks upon the minute of Lord Lytton in the case of *Regina versus Fuller* as forming an epoch in the history of India, and condemns the injustice of English officials, who would let their countrymen escape the just punishment of their crimes. It is indispensably necessary, in order to maintain the honour and dignity of European officers in this distant and foreign country, that some indulgence should be shown to them by Government; and there are hundreds of ways in which this can be best done. But where justice is concerned, Europeans and natives should be treated alike, as has been done by Lord Lytton. If the Government will but place as implicit a confidence in the acknowledged loyalty and faithfulness of its Indian subjects as it does in its own countrymen, they would cheerfully sacrifice their lives in its cause and think no service too onerous.

A correspondent of the same paper, writing on the above subject, begins by alluding to a number of cases in which injustice has been done to natives and favour shown to Europeans. He then proceeds to remark that Lord Lytton's action in Mr. Fuller's case has naturally displeased all Anglo-Indians; for they expressed their misgivings as to his ability at the time of his appointment. Above all, he has displeased the Anglo-Indian press, which clamours as though the country were passing into the hands of a foreign ruler. Anglo-Indians, as they in general hold the lives of natives in little account, regard this righteous action of the Supreme Government as an unnecessary interference with the liberty of the Magistrate. But can they produce a single instance in which

a native has ever escaped with such a nominal punishment for killing another native, or a European for killing a European? Certainly not. Their only object of such specious arguments is to beguile His Lordship from the path of justice.

The same paper in speaking of the necessary qualifications which English officials in India should possess remarks that they should be merciful and tender-hearted. The law is very strict on some points, and takes cognizance of the most trifling offences ; it should be leniently administered towards good and honest people. A competent knowledge of the language and of the needs of the people is also indispensably requisite for an officer who is appointed to rule over them ; but, unfortunately, English officers in general lack both these qualifications.

They are also violent and hot-tempered by nature, so much so that natives are in habitual dread of them ; even the Vernacular press does not censure nor publicly criticise their misbehaviour towards the people. This, indeed, is the main cause of the unpopularity of the British rule in India. It has also frustrated the long cherished wish of the Supreme Government to produce familiarity and sympathy between the governing class and the natives. The editor believes that all these evils will continue to exist until the highest public offices are shared in equal proportions by Europeans and natives.

#### CABUL AND CENTRAL ASIA.

The *Agra Akhbár* learns from his Peshawar correspondent, that the Amír of Cabul offered a pension of Rs. 1,000 to the Bajouris if they would surrender Muhammad Nowroz Khán (an adherent and father-in-law of his rebellious son), who has taken refuge with them, but they declined the offer. The Amír is said to be thinking in consequence of sending an army against them.

#### FRONTIER.

The *Oudh Akhbár* of the 30th July writes that the Deputy Commissioner of Peshawar asked the Affídís, who attended

on him according to the advice of Abdul Wajid Khán, Akál, to desist from committing further outrages. They replied that they were willing to open the Kohát Pass on the old conditions, but that it was impossible for Government to make a proper road there, or to have it opened by force. The Affídís are said to constantly oppress the Government servants at Kobát and the Bangásh tribe. Under these circumstances, it would be advisable for Government to undertake an expedition next winter in order to chastise them for their insolence and insubordination.

A correspondent of the *Lawrence Gazette* of the 1st August suggests, that in order to suppress the lawless and bloody proceedings of the Affídís, Government must capture their ring-leaders by offering rewards, and then banish them from the country. The Affídís who might thus be entrapped might be compelled to settle down in some special locality.

#### NATIVE STATES.

The *Shola-i-Túr* of the 1st August mentions, on the authority of the *Agra Akhbár*, that the Rájá of Teri has issued an order prohibiting the killing of any species of game (animal or bird) by a native on pain of losing the right arm.

The *Malwa Akhbár* of the 26th July states that Shiváji Rao, the elder son of the Mahárájá Holkar, took the administration of state affairs into his hands on Saturday last by the command of his father.

The *Vrit Dhárá* of the 31st idem is informed by its Gwáhor correspondent that the charge of cruelly treating Brahmins brought against the Mahárájá Sindia and his Dewan is entirely unfounded. Respectable and honest Brahmins are as much respected now as ever; but to preserve peace and order in the country, a Brahmin who is guilty of any criminal act receives the same punishment, and with justice, that any other offender does.

## ADMINISTRATIVE.

## (GENERAL.)

The *Urdu Akhbár* of the 29th July notices two instances on the authority of a Mussooree contemporary, which clearly show how completely the lives of the people lie in the power of the police. In the village of Raipur (Central Provinces), a woman was lately charged by the police with having committed infanticide, and was compelled by them to confess the crime before the Magistrate, although she was entirely innocent. She was accordingly committed to the Sessions, and sentence of death was passed on her by the Judge, and confirmed by the Judicial Commissioner. But to the astonishment of all, just before the day appointed for hanging, she gave birth to a child and was acquitted.

In like manner an inhabitant of the same village was sentenced to death through the machinations of the police on the charge of killing his wife. But before the sentence could be confirmed by the Judicial Commissioner, his wife appeared before the Judge and obtained the release of her husband. Government ought to do something to check such malicious acts on the part of the police.

The *Aligarh Institute Gazette* of the 28th July, under the heading "the abuse of magisterial powers," mentions two such instances. The Magistrate of Chittagong put a native member of the municipal committee of that district into custody. He was afterwards released by the Judge, and the Magistrate had to apologize. The Magistrate of Simla pushes the use of his extensive municipal powers to the utmost limits; so much so, that the unfortunate inhabitants have petitioned Government to transfer him to another district.

The editor is of opinion that the Magistrate of a district in his capacity of president of the district municipal committee possesses no superiority of power over a member of the committee; the former being a representative of Government, and the latter of the people. All his superiority consists in having

a casting vote. He is not empowered to ill-treat the members in any way by word or deed, or to bring his official pressure to bear to prevent them expressing their free and honest opinions. There is not the least doubt that the Magistrate of Chittagong put the member in custody in his capacity of president ; or why should the Judge have released the member and have asked the Magistrate to apologize ? It is deeply to be regretted that no greater punishment was inflicted upon the offender.

This slight or rather nominal punishment, which Government thinks adequate in such instances, falls infinitely short of what strict justice would dictate—especially as native gentlemen hold their honour in such high esteem.

With reference to the complaint lodged by the inhabitants of Simla against the Magistrate, the editor observes that it is beyond all dispute that the institution of municipal committees has given both power and opportunity to hot-tempered magistrates to bully and tyrannize over the people to their heart's content. The latter may be said to have now lost the rights and privileges which they once enjoyed under the British rule. The only rights which they at present enjoy are limited to municipal committees over which magistrates exercise absolute power and influence. The editor then proceeds to quote instances to show the miserable condition of the citizen. His inconvenience and loss are not regarded for a moment. Orders, for example, are issued to pull down every thatched roof in the town. Or again, a man may not re-build the wall of his own house without obtaining the permission of the municipality—a tedious and difficult task. In short, municipal bye-laws do not allow a man even to breathe freely—the very air he breathes is imprisoned. They dictate his every movement. The more the number of laws and acts increases, the more miserable and helpless will the people become.

The *Rahbar-i-Hind* of the 29th July, after praising Government for putting a stop to the barbarous practice of

coulee, impresses) upon it the necessity of prompting the marriage of widows. This alone can check the moral laxity which is on the increase among them. The editor is inclined to believe that the Hindu religion does not forbid the re-marriage of a widow; because the widow of the late Mahárájá of Jodhpur has been lately betrothed to the Mahárájá of Odeypur.

The *Mutlá-i-Vár* of the 1st August thinks that bribery and corruption is fast dying out among native officials. Such practices are now utterly scouted by native officials of the higher ranks, though it must be acknowledged that a few in the lower ranks are not free from them. If newspaper correspondents were allowed free access to all Government courts, the writer argues their presence would aid in checking the evil.

An Allahabad correspondent of the *Kashi Patrika* of the 31st July writes that the English officer who placed a shoe on the head of a mukhtár in his Court at Allahabad for coming before him with his shoes on, on being asked by the High Court to explain his conduct, pleaded that he was unaware that he had acted disrespectfully. The High Court on this contented itself with administering a warning. The editor argues that if this officer really sees no disgrace in having a shoe placed on one's head, he should put a shoe on his own head, and thus test his opinion by his own feelings, and if he really did hold this opinion, why did he resort to this strange measure as a way of showing his indignation?

A correspondent of the *Samaya Venod* of the 1st August, referring to the order of the High Court prohibiting the prisoners of Kamaun submitting petitions written in Hindi character, takes the opportunity of censuring the local Government for its unjust neglect of Hindi, which is the language of the majority of the people. Government has taken no steps towards making Hindi the Court language, the aim for which the Allahabad institute has so long struggled. In conclusion

the writer remarks that Hindus have reason to congratulate themselves on not being expelled by Government from cities and towns for their ignorance of English, Arabic, Persian, and Urdu.

The *Meerut Gazette* of the 29th July comments on the illegal proceeding of Babu Káshi Náth, the Subordinate Judge of Meerut, in not entertaining the petition of Rájá Raghbir Singh, of Landhoura, now a prisoner in the Agra Jail, whose claim was filed on plain paper. As the Rájá is in prison and a beggar, how can he afford to pay thousands of rupees for court fees and charges?

A Vashmi correspondent of the *Urdu Akhbár* (Akola) dated the 29th July complains of an unjust rule that is prevalent in that district with reference to the Pandeys. They and their families are compelled to live in the villages in which they serve ; and if the wife of a Pandey has to leave the village on business for any length of time, she must obtain permission from the proper authorities beforehand like a common servant.

#### RAILWAY AND POST-OFFICE.

The *Koh-i-Nár*, Lahore, of the 29th July, in its local column notices some faults in the management of the Panjáb railway. The booking-offices are open for only fifteen minutes, so that there is always a struggle at the doors to obtain tickets. This causes the wildest confusion. The weakly are put to great inconvenience, and often do not succeed in getting tickets within the fixed time. To remedy this evil railway tickets should be freely sold in various places like postage stamps, and there should be no restriction as to the date within which they are available. It would only be necessary to take such precautions in marking tickets once used, that fraud on the part of passengers would be impossible.

The editor further adds that although the Panjáb Railway Company have provided waiting-rooms for the wealthier classes, there is no accommodation at any station for the

common people, whose fares contribute the largest share of the Company's income.

A correspondent of the *Rahbar-i-Hind* of the 1st August, alluding to the responsible and arduous duties of the postal department, recommends the following matters to the favourable consideration of the Postmaster-General of the Panjáb:—

Full pay should be allowed to postal employés on leave, and delivery peons should receive their uniform gratis, and should be entitled to pensions.

#### LOCAL AND MISCELLANEOUS.

The *Rahbar-i-Hind*, Lahore, of the 1st August, referring to the prevalence of cattle-disease at Phaliah, and to the losses consequently suffered by the agricultural classes, urges upon Government the need of appointing cattle-doctors.

The *Vakil-i-Hindustán* of the 29th July is almost wholly occupied with the Tambol case of Munshi Mahammed Mahdi Khán. Among other things it gives the following facts:—The accused had previously raised subscriptions on several other occasions for various purposes. Brief particulars of some instances are given in which he is said to have acted oppressively and unjustly from interested motives. He procured the dismissal from the public service of a large number of persons (a list of twenty-six names is given) on no valid grounds. A still longer list is given of persons who have been introduced by him into Government service. These men are shown to be either related to, or in some way or other closely connected with him. The general conduct of the accused is, in the opinion of the editor and his correspondents, that of a proud arrogant and violent man.

The *Khair Kawáh-i-Hindustán* of the 29th July, and also a correspondent of the *Oudh Akhbár* dated 30th idem, defend the action of Munshi Mahdi Khán on the ground that Tambol is a recognised custom and calculated to promote friendliness.

A Cawnpore correspondent of the *Kam Vachan Sudha* dated 31st July ridicules the idea of erecting a statue to Sir William Muir, as the Benares Committee have proposed. Hitherto idolatry has been confined to Hindus; but now it has even begun to affect Europeans. The money that has been collected for this purpose might be turned to better account by constructing a Dharmshála at Allahabad for the convenience and comfort of pilgrims.

## LIST OF PAPERS EXAMINED.

NAME.				DATE.
<i>Mukhran-ul-Ulum,</i>	...	...	...	1876.
<i>Márvádr Gazette,</i>	...	...	...	May.
<i>Malwa Akhbár,</i>	...	...	...	24th
<i>Rohilkhand Akhbár,</i>	...	...	...	26th
<i>Akhbár-i-'Alam,</i>	...	...	...	26th
<i>Anand Lahari,</i>	...	...	...	27th
<i>Adib-i-'Alam,</i>	...	...	...	28th
<i>Aligarh Institute Gazette,</i>	...	...	...	28th
<i>Albert Gazette,</i>	...	...	...	28th
<i>Anjuman-i-Panjáb,</i>	...	...	...	28th
<i>Social Science Congress Gazette,</i>	...	...	...	28th
<i>Muir Gazette,</i>	...	...	...	28th
<i>Lytton Gazette,</i>	...	...	...	28th
<i>Lauh-i-Mahfúz,</i>	...	...	...	28th
<i>Khair Kawah-i-Alam,</i>	...	...	...	28th
<i>Meerut Gazette,</i>	...	...	...	29th
<i>Urdu Akhbár,</i>	...	...	...	29th
<i>Tohfah-i-Káshmír,</i>	...	...	...	29th
<i>Rohilkhand Akhbár,</i>	...	...	...	29th
<i>Koh-i-Núr, ...</i>	...	...	...	29th
<i>Nú-ul-Anwár,</i>	...	...	...	29th
<i>Núr-ul-Afsaq, ...</i>	...	...	...	29th
<i>Mumba-ul-Ahkám,</i>	...	...	...	29th
<i>Anjuman-i-Hind,</i>	...	...	...	29th
<i>Vakíl-i-Hindustán,</i>	...	...	...	29th
<i>Urdú Akhbár (Akola),</i>	...	...	...	29th
<i>Panjábí Akhbár,</i>	...	...	...	29th
<i>Khair Kawah-i-Hindustán,</i>	...	...	...	29th
<i>Rahbar-i-Hind,</i>	...	...	...	29th
<i>Agra Akhbár,</i>	...	...	...	29th
<i>Akmál-ul-Akhbár,</i>	...	...	...	29th
<i>Gwalior Gazette,</i>	...	...	...	29th
<i>Lamah-i-Núr,</i>	...	...	...	29th
<i>Oudh Akhbár,</i>	...	...	...	29th
<i>Vrit Dhárd, ...</i>	...	...	...	31st
<i>Patiala Akhtár,</i>	...	...	...	31st
<i>Káshi Patrika,</i>	...	...	...	31st
<i>Dabdabé-i-Sikandari,</i>	...	...	...	31st
<i>Najam-ul-Akhbar,</i>	...	...	...	31st
<i>Safír-i-Hind, ...</i>	...	...	...	31st
<i>Khair Khwáh-i-Oudh,</i>	...	...	...	31st
<i>Kárnámah, ...</i>	...	...	...	31st
<i>Kavi Vachan Sudha,</i>	...	...	...	31st
<i>Najam-ul-Akhbar,</i>	...	...	...	1st
<i>Murakkai Tahjib,</i>	...	...	...	1st
<i>Lawrence Gazette,</i>	...	...	...	1st
<i>Almora Akhbár,</i>	...	...	...	1st
<i>Samaya Vinod,</i>	...	...	...	1st
<i>Shola-i-Túr, ...</i>	...	...	...	1st
<i>Mallá-i-Núr,</i>	...	...	...	1st

LIST OF PAPERS EXAMINED.

NAME.	DATE.
Riaz-ul-Akhbár,	1st
Anjuman-i-Akhbár,	1st
Jalwá-i-Tár, ...	1st
Ruhbar-i-Hind,	1st
Nár-ul-Abṣar,	1st
Khair Khoáh-i-Hind,	1st
Mufid-i-Hind,	1st
Nasir-ul-Islám,	1st
Nastr-ul-Akhbár,	1st
Mahar-i-Durukhshán,	1st
Tahzib-ul-Ikhlaq	1st
Khair Khuráh-i-Panjáb,	1st
Shams-ul-Akhbár,	2nd
Nayar-i-'Azam,	2nd
Akhbár-i-'Am,	2nd
Oudh Akhbár,	2nd
Taj-ul-Akhbár,	3rd
Nár-i-Afshán,	3rd
Oudh Akhbár,	3rd

PRIYA DAS,

Offg. Govt. Reporter, Vernacular Press, Upper India.